

Church of God
Evangel



August 15, 1960

Follow peace with all men, and holiness, without which no man shall see the Lord.



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CHURCH OF GOD *Evangel*

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1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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A Roman-Catholic President:

How Free From Church Control?

By George L. Ford

Executive Director, National Association
of Evangelicals

IT SEEMS TO US that a man's religious convictions are one of the facts we have a right to know about a candidate, just as we want to know everything else about him.¹ This quote—most significant in this presidential election year—is not from a Protestant source. It appeared in an editorial on "Catholics and the Presidency" in *Ave Maria*, a Catholic home weekly.

We agree with the editor. When we raise the question, "Should a Catholic be President of the United States?" we should not be accused of bigotry. It is a legitimate question and to deny us the right to raise it smacks of the intolerance of which the questioner is accused.

Our Constitution provides that religion—which is a man's relationship with God—should not be an issue in politics. We concur in this, but since the Roman Catholic Church chooses to make its play in the political arena, every American citizen has the responsibility of objectively considering the limitations under which a Catholic would serve as President of the United States.

When we consider these limitations, religion is not the basic issue. Rather, it is the political action of the Roman Church. Religion is the means used to demand the loyalty to put the political action into operation.

In his book, *The Riddle of Roman Catholicism*, Jaroslav Pelikan points out that one of the most dramatic aspects of Catholicism is its conflicts with state government, whether monarchy or republic or totalitarian.

CONCORDAT IN ITALY

Throughout the history of Europe, the Roman Catholic Church has used two means of control over government—concordat and condemnation, whichever one will work best in a given situation. A concordat is simply an agreement made between the pope and a sovereign or government of a country for the regulation of ecclesiastical matters. An example is the Treaty of the Lateran which was signed in 1929 between

Mussolini and Pope Pius XI. In this Mussolini gave the pope the right to the papal states and certain exclusive rights in the free exercise of the Roman Catholic religion.

It is this concordat which has been the basis of difficulty for Protestants in Italy ever since. Even though religious liberty was guaranteed in the treaty signed with the Allied powers after World War II and in the new Italian constitution, the Italian government under the pressure of the Roman Catholic Church insisted on enforcing the conditions of the old concordat.

The National Association of Evangelicals has worked unceasingly to get the old Fascist regulations set aside. Some two years ago the Supreme Court of Italy decided in favor of religious freedom for Protestants, but the implementation of the court order was delayed awaiting the signatures of the Prime Minister and the Minister of the Interior. Not until March 1960—and then largely through the insistence of the United States ambassador that Italy comply with the peace treaty—was the Supreme Court decision officially published giving religious liberty and legal rights to Italy's Protestant minority. The long history of this case clearly illustrates the strength of the church where Catholicism is the recognized religion.

In modern times the pull of governments away from Rome has been the biggest problem the Church has faced. In order to combat this, she was compelled to enter politics—necessarily on the defensive. To quote Pelikan: "Economic power and political ambition have often added their discordant note to the voice of the church in the defense of the gospel. But Roman Catholicism has made it possible for the faithful to take part in politics . . . with the assurance of the church's blessing."

While we believe that every Christian should—as an individual—be active in matters of civic responsibility, if a Roman Catholic in this function does not faithfully fulfill the canon law requirements of the Church, he is liable to excommunication. Since salvation for a Catholic is only through the Church, excommunication means the loss of salvation.

¹ *Ave Maria*, March 21, 1959.

CODE FOR LAYMEN

To show how this would apply practically, let us look at a disciplinary code adopted in January of this year by the Diocese of Rome. At this meeting—the first for this diocese in more than 500 years—were 800 Catholic clergymen. In their recommendations for a disciplinary code covering every activity of priests was a special section devoted to the duties of Catholic laymen. This code for laymen includes such restrictions as:

The Catholic layman is subject to excommunication if he joins or votes for political parties or persons that promote heretical principles or doctrines.

He can be excommunicated if he has any part in enacting laws harmful to the Church.

He is forbidden to read publications inspired by Protestantism, athelism or materialism.

He is barred from taking part in services, sermons or discussions of non-Catholic groups.²

While this, as adopted now, applies only to the Diocese of Rome, it is interesting that the pope disclosed that the idea for the Rome Synod was suggested by one of his advisers as a preliminary to the Ecumenical Council. Since this meeting—and presumably its legislation—is a forerunner to the Council which will be for the entire Church, we can expect that the standards set forth will be applied Churchwide.

This means that a Roman Catholic public official and individual Roman Catholic voters can in this day be under specific restrictions in the area of political activities, not based on antiquated decisions but on very up-to-date ones.

Another modern situation was reported in the February 29, 1960, issue of *Life* in an article entitled, "Trujillo Takes on Tough Foe." For thirty years this dictator of the Dominican Republic has led its three million people from economic chaos to a relatively high standard of living. But the price to the Dominican people in the loss of liberty and deprivation of individual rights, has been very high.

Because of this there have been several attempts to assassinate Trujillo. He has successfully put down every plot, but in the last incident he made the mistake of arresting many prominent Catholics, including a young Catholic seminary student. This violated the 1954 concordat with the Vatican in which Trujillo agreed not to arrest any clergy of the Catholic Church without first notifying church authorities.

The Catholic bishops in the Dominican Republic met and published a strong statement warning Trujillo to stop violating the rights of men. For thirty years the Catholic Church had not bothered Trujillo in his brutal actions, but things changed the moment he crossed the line into what the Church considers its domain. The comment in *Life* is that "... he will find it impossible to pose before the people as a friend of religion now that the Church has turned its face against him."

AMERICAN CATHOLICS DIFFERENT?

But the question is raised concerning the application of such incidents as these to the American scene. Is not the American Catholic different? Doesn't the Roman Catholic Church in America operate under different principles? One would like to think so, but the evidence does not bear it out.

An encyclical letter by Pope Leo XIII issued in 1885 sets forth a "Christian Constitution of States." This letter is dealt with at length in a book, *Catholic Principles of Politics*, written and edited for the Department of Social Action of the National Catholic Welfare Council by John A. Ryan, professor of Moral Theology at the Catholic University of America and Francis J. Boland, head of the Department of Politics at Notre Dame University. They summarize this letter as setting forth the following goal for church-state relations:

... The State should officially recognize the Catholic religion as the religion of the Commonwealth; accordingly, it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the most important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members.³

Relative to the rights of other religious groups, particularly in the propagation of their faith, this book says:

Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice. . . .

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but they are not unreasonable. Error has not the same right as truth. . . . As we have already pointed out, the men who defend the principle of toleration for all varieties of religious opinion assume either that all religions are equally true or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration. . . .

To the objection that the foregoing argument can be turned against Catholics by a non-Catholic State, there are two replies. First, if such a State should prohibit Catholic worship or preaching on the plea that it was wrong or injurious to the community, the assumption would be false; therefore, the two cases are not parallel. Secondly, a Protestant State could not logically take such an attitude because no Protestant sect claims to be infallible. Besides the Protestant principle of pri-

² Ecumenical Press Service, Geneva, Feb. 5, 1960.

³ *Catholic Principles of Politics* by John A. Ryan and Francis J. Boland, The Macmillan Co., ninth printing 1958, p. 316.

vate judgment logically implies that Catholics may be right in their religious convictions and that they have a right to hold and preach them without molestation.⁴

The foregoing is theory. How does it work out in practical application in a country like America? We cite three examples which clearly indicate that this theory is applied wherever possible.

In *The Moral Obligation of Catholic Civil Judges*,⁵ the author, John Dennis Davis, deals with the question of what a Catholic judge should do with a Catholic layman who has refused to pay his taxes for the public schools. He describes such a tax as "a penalty for exercising the Catholic divine constitutional right of being interested in the spiritual development of the child." If a particular Catholic appears in court on a charge of refusing to pay such a tax, "the Catholic judge should do what he can to show the law's injustice and to avoid its application."

In *Catholic Men* for May 1958 (p. 17), Father Francis J. Connell, regarded as a pre-eminent Catholic theologian in the United States, warns Catholic civil officials that if they should dare to bring a priest to trial without first getting permission from their Church to do so, they would invite instant excommunication. He does state that in cases involving grave violations of civil law he is sure the Church would not withhold consent for civil trial, but the very existence of such a privileged class "outside the law" is disturbing.

PRESSURE ON OFFICIALS

The third example occurred in 1956 when the Archbishop of the New Orleans Diocese, Joseph Francis Rummel, threatened in his Arch-diocesan paper "automatic excommunication" to members of the Louisiana legislature if they should support compulsory segregation laws applying to Catholic parochial schools.⁶ Without arguing the issues involved, to be thus threatened means the application of pressure on government officials that makes them unable to exercise their free judgment in carrying out their official duties. No such pressure can be placed on Protestant and Jewish civil officials for the leaders of their religious groups cannot enforce their will by the threat of the loss of salvation.

How would this apply in the case of the President of the United States? In the March 3, 1959 issue of *Look* there appeared an article about Senator John F. Kennedy. Mr. Kennedy is quoted as saying, "Whatever one's religion in his private life may be, for the officeholder, nothing takes precedence over his oath to uphold the Constitution and all its parts—including the first amendment and the strict separation of church and state. Without reference to the presidency, I believe as a senator that the separation of church and state is fundamental to our American concept and heritage and should remain so."

For this and other statements in which he expressed

his opposition to a U.S. ambassador to the Vatican and federal aid to parochial and private schools, Kennedy received some adverse publicity from the Catholic press.

Editorialized *America*, a national Catholic weekly, just four days later: "We were somewhat taken back . . . by the unvarnished statement that 'whatever one's religion in his private life . . . nothing takes precedence over his oath . . .' Mr. Kennedy doesn't really believe that."⁷

On the same day *Ave Maria* said: "Something does indeed take precedence over the obligation to uphold the Constitution—namely, conscience. And this applies whatever the religion of the officeholder. No man may rightfully act against his conscience. To relegate your conscience to your 'private life' is not only unrealistic, but dangerous as well."⁸

The word "conscience" came up again when *Newsweek* magazine asked the American Jesuit, William A. Van Roo, professor of theology at Pontifical Gregorian University in Rome, "What will the Church's attitude be towards an American Roman Catholic President?" The professor answered: "The Church will regard him as an American citizen and official, who is bound by oath to serve his country according to his conscience, which is his moral obligation."⁹

This all sounds innocent enough until we know what is involved in the use of the word "conscience." *The New Republic* for December 2, 1957, quotes James Cardinal Gibbons as saying: "While you [Protestants] believe in private judgment, we [Catholics] believe in a religion of authority which our conscience tells us is our lawful guide and teacher in its own sphere." In other words, a Roman Catholic's conscience—well conditioned by early training—endorses what the Church says about its authority.

OATHS AND CONSCIENCE

To read the book *Moral Guidance* by Edwin F. Healy, professor of Moral Theology at West Baden College, is quite a revelation of the Catholic attitude concerning oaths, conscience, and mental reservation. This is a Catholic textbook in principles of conduct for use in colleges and universities and is published by the Loyola University Press, Chicago, under the *Imprimatur* of the late Samuel A. Stritch, who at the time of publication was archbishop of Chicago.

Page 114 of this book gives this bit of "moral guidance": "A promise under oath to do something sinful does not bind at all." In other words, if a Roman Catholic, be he peasant or President, swears to do something, but in the course of carrying out the promise a sinful action is needed—remember that anything against the dictates of the Church is sin—the oath becomes void or invalid and is not binding!

There is a discussion of conscience on pages 27-29. Conscience is defined as "... the judgment which one makes about the moral goodness or badness of a way of acting that one now faces." The author goes on to

(Continued on page 10)

⁴ Op. cit., pp. 318, 319.

⁵ *The Moral Obligation of Catholic Civil Judges* by John Dennis Davis, published 1953 by Catholic University Press. Out of print 1957.

⁶ *Newsweek*, March 5, 1956, p. 51.

⁷ *America*, March 7, 1959, p. 651.

⁸ *Ave Maria*, March 7, 1959, p. 18.

⁹ *Newsweek*, December 21, 1959.

Keeping Promises

By Mrs. George W. Ayers



LINDA, BE A good girl until Mother has finished here, and I'll buy you something really pretty the next time I go into town." Linda goes ahead doing that which irritates her mother. She thinks, "Mother has told me that so many times before and didn't do it, why should I listen this time and believe her?" "Johnny, stop doing that! I'll paddle you the next time you do it." Johnny does not stop. "Aren't you scared that your mother will paddle you?" asked his playmate. "Naw, she's always saying it and never gets around to doing it."

Have you ever heard things like this where you live? Is it any wonder that children often do not believe anything anyone says? If their parents do not follow through with what they have said, who else in the world will? A wise person makes his word his honor, even in the very small things. Some neighbor may think that her friend is not a real Christian if she borrows something with the solemn promise, "I will pay you back on Saturday," and fails to return it then. I know some people are thoughtless, but Jesus said in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance." John 16:13 reads, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." These are the days when these three—truth, honesty and sincerity—seem to have almost van-

ished from the earth. There was a time when a man could not have faced his conscience comfortably if he drew his pay check and knew in his heart that he had not really earned it, but today many can dawdle around and make a small show of working and yet want more and more money as wages. Surely this is not using the "Honesty is the best policy" idea. Many times flattery and backslapping replace truth and sincerity. Some can twist the truth until it does not tell the truth anymore. They do this by the tone of their voice, rearranging the words, etc.

"These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates" (Zechariah 8:16). "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Ephesians 4:25). A person should be very careful what he promises and not make a rash vow or promise such as that of Jephthah which we read about in Judges 11:30-40, when he vowed to offer as a burnt offering unto the Lord whatsoever that came out of his house to meet him when he returned from the battle. Imagine his horror at seeing his only child, a daughter, coming out to meet him and then remembering his vow to God! We should never make a promise that we know we cannot keep. We can say, "I'll try," or "I'll do my best," modestly, without too much self-confidence.

Numbers 30:2 says: "If a man vow a vow unto the Lord, or swear

an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed" (Ecclesiastes 5:4). A person's vows or promises should be sacred, whether they be big vows like marriage vows and vows "before God and these witnesses" when he joins the church or whether they be in small things like promising to do such and such a thing or to be at a certain place at a certain time. Of course, some cases are altered by circumstances, but let these be the exception to the rule. The Revised Standard Version of the New Testament tells us in Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth." And back to the King James Version, we read in 1 Corinthians 10:32, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

Could careless promising or not keeping the promises that you have already made cause "a hole in the fence" in your Christian life? Some people are careless about keeping the promises that they made to obey all the teachings of the church that they joined, others say they will tithe, etc., but they just do not keep them. God's precious Word is filled with hundreds of wonderful promises. HE NEVER FAILS TO KEEP HIS PROMISES TO US, and He is our example.

THE WORDS "operation" and "mission" were brought into common usage by military and naval authorities in referring to their service campaigns, but since they denote the exertion of force or influence, evangelical people have begun to give them more prominence in speaking and writing.

At the conclusion of my article entitled "Mission Number One," I endeavored to describe some of the scenes unfolded to view upon the arrival of my plane in Shannon, Ireland, after the trans-Atlantic flight from Gander, Newfoundland, Canada. I had passed through customs and immigration inspection with very little formality, and had time to take a look across the wide estuary of the world-famous River Shannon from the flower-bedecked dike, while waiting for a bus going to Limerick. You have probably heard the songs, "Will you come up the Limerick?" and "It's a long way to Tipperary." We touched both places on our way across the southern tip of Eire, formerly known as the Irish Free State, now the Republic of Ireland.

A crew had just begun to pull down some of the remaining brick walls left after a disastrous fire in downtown Limerick. Hundreds of people were on the streets craning their necks looking at a member of the demolition crew who was doing his work while dangling from the end of a cable, attached to a helicopter in flight. Our bus had to detour and just made it to the railway station in time for us to take the last train connecting with the cross-channel ferry. On our way into Limerick we traveled over a narrow, hard-surfaced road, fenced in on either side by stone walls. We passed several ancient farm villages en route and the centuries-old walls and buildings, made of masonry, were partly in ruins but are still being occupied. That night we passed through the County and City of Tipperary on the train.

We took a ferry across St. George's Channel, an arm of the Irish Sea, to Fish Guard, Wales, where a special boat-train was waiting to take us nonstop into

London. The steamer was so crowded one could scarcely find standing room, and there was a mad rush to get ashore when the boat docked. I was jogging my memory and prodding myself, because I had already forgotten my razor and left it behind in Canada. There was a woman passenger who had forgotten her baby, of all things. The lady had edged her way through the crowd carrying a child

and missionaries, and really felt ashamed of myself.

While in Cardiff I contacted our Brother O. A. Lyseight, Church of God Overseer in England, and talked with him over the telephone. They had just closed a tent revival in the city of Wolverhampton and were preparing to take down the tent. However, they were permitted to leave it up another day so they could have a welcoming

OPERATION SIXTY-SIX

Mission Number Two

By J. H. Ingram

*International Missionary-
Evangelist (Retired)*

on her hip and a load of baggage in the other hand. All of a sudden it dawned upon her that she had two children and had left one baby asleep aboard the ferry. We never learned how she got along with her babes and bags.

I took a local train as far as Cardiff, Wales, where I stayed on Sunday in order to be in service on the Lord's Day. I was tired, sleepy, and hungry when I checked in at the hotel, and I began to pity myself for being an old man sixty-six years old. I was sitting in the dining room eating when the waitress laughed and said to me, "Go out there in the lobby and meet those two old ladies from America." There were two little old, American ladies, one seventy-nine and the other eighty-one, if I recall correctly. They were skipping around like two young girls and were the life of the party gathered about them. They had appeared on television because they were so active. I had forgotten that I was

on a venture-into-faith mission tour with the desire to stir up faith among our younger ministers service for me on Monday night. A large crowd came and people filled the altar seeking the Lord.

The next two weeks were spent visiting our churches in several great industrial cities of the English Midlands, such as Leeds, Sheffield, and Birmingham. Our church membership in England consists mostly of our colored brethren from Jamaica and other British West Indian Islands. Brother Lyseight went to England in 1951 and preached at different places until 1955 when two small churches were set in order during Brother Paul H. Walker's visit while he was Executive Missions Secretary. When I arrived in late 1959, there were fourteen churches registered with near 1,000 members, I believe. They have already bought property in Wolverhampton for our church headquarters. The last few days I

(Continued on page 11)

ROME IN THE LIGHT OF PROPHECY

Series on the Coming of the Lord

Text: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

—2 Thessalonians 2:4

By Clyde C. Cox

PART 2

IN THIS SERIES we have studied the Day of the Lord and the time of the antichrist. The study substantiates the fact that the antichrist will emerge out of a political world sovereignty, that his manner of religion will be a god of force, and not that of his fathers (Daniel 11:37, 38). The antichrist himself will be the god of his choosing, and will exalt himself in the Temple of God. The Jewish people will accept him as their Messiah. He will forcefully reject all religion, including the Roman Catholic.

Rome has stood out very prominently among the religions of the world for centuries. In history and among other religious bodies, Rome is known for her Roman Catholicism, especially for the ruthless behavior during the Dark Ages. The imperial-papal order of the empire is a record of cruelty among most religious faiths of the earth. Because of the purge of Christianity in the early church age, the Vatican is considered to be the centralization of the antichrist spirit, and

from Rome the man of sin is expected. However, in face of this belief, the Scriptures teach that many antichrists have entered into the world.

The existence of Rome penetrates into history much farther back than the papacy of the Roman Catholic Church. By legend we learn that Rome was founded by Romulus in 753 B.C. The Roman Empire was established under the reign of Augustus, the one-man regime of Italy, in 27 B.C.

In an erratic decision, the Roman Catholic Church classified the Apostle Peter as the first pope to fill the office of the pontiff. They assert that the apostle resided in Rome for twenty-five years before he suffered martyrdom. His death is placed at 64-67 A.D. This assertion will not hold up under Scripture nor in history. In his last epistle, written in 66 A.D., the man of God referred to himself as the apostle of Jesus Christ.

The endowment of papal temporal power was achieved under the reign of Pope Gregory I, in 590-

604 A.D. During the next two centuries, the temporal power of the pope had established the Roman Catholic Church as the greatest landowner in all Europe. In this period the church and the holy empire were glorified by the papal rule. The coronation of the emperors had become an event presided over by the pope. The papacy by 867 A.D. had also succeeded in gaining some control over the political order of the empire.

For many years the pope issued his temporal decrees from Vatican Hill located northwest of Rome. In the thirteenth century under the reign of St. Innocent III, the papal order of temporal power became very rigorous. Innocent managed to separate the holy church from all ties of the Roman emperor. In this period the church reached its zenith of the papal temporal power. The pope was established by the church as the ultimate authority; all the earth became his dominion. In the years of 1860-1870, the papal temporal rule consisted of 17,000 square miles in Italy. By an Italian law of 1871, the temporal power of the pope was abrogated. In the year 1929, the temporal power of the pope was restored, but limited to the area of the Vatican City State, therefore reducing the papal temporal rule to merely 108.7 acres.

Vatican City State is now an independent separate government from that of the kingdom of Italy. The Vatican has a population of only 1,000. The supreme pontiff is by virtue of his office the legal, executive, and judicial authority of Vatican City State. The pope appoints a governor who serves as executive over the area. The advisory body to the pope consists of a college of seventy cardinals, who are appointed by the pope for life.

The administration of the Roman Catholic Church is carried on in the Vatican by twelve congregations, three tribunals, and four offices. The Secretary of State heads all foreign diplomatic relations. The papacy holds extra-territorial rights in only thirteen buildings outside the Vatican area in the city of Rome.

Italy is predominantly Roman Catholic; however, freedom of

voting is enjoyed. The president is elected for a term of seven years by Parliament in joint session. The Communists are very active in Italy and have an organized party of political order.

The population of Italy is 48,635,000, of which 99.6 per cent are Roman Catholic. The Roman Catholic Church has a world membership of 509,505,000. This is a vast church influence upon mankind, but we must realize that other religions have a momentous following. The world membership of the Moslem religion stands at 424,813,000. There is hardly any other religion that has more political power than Mohammedanism; several kingdoms of the Middle East and Far East are predominantly of the Moslem faith. The world membership of Christians is 848,659,038. In America alone the Catholic membership is 39,509,508; the Protestant membership stands at 61,504,669.

WHY DO WE pick Rome as the antichrist stronghold? India has a population of 397,540,000, 85 per cent or 200,000,000 of whom are Hindus. China with her 649,851,000 has as her principal religions Confucianism and Buddhism. Among the foregoing religions we locate many gods of all descriptions, but the antichrist is to oppose all that is called God, or that which is worshiped. Therefore the man of sin could emerge from a people of little faith in God. We cannot pick a nation for his revelation just because of its religion.

Persecutions of the Christians and the Jews have come from various sources. It is true that Rome destroyed Jerusalem and killed many of the Jews and Christians. Babylon under Nebuchadnezzar was equally as drastic in its persecution of the Jews. Did not Nebuchadnezzar also destroy Jerusalem? Did not Nebuchadnezzar make a god of gold and force worship of the image upon the Jews? Did not he cast the three Hebrew boys into the fiery furnace? Did not Darius have Daniel cast into a den of lions? These kings ruled in the image vision as well as Rome. In the spirit of these

rulers no doubt the antichrist will be revealed, but not from a religious faction, but out of a confederated kingdom.

Is it not true that the Jews suffered under the gentile rule for more than 2,500 years? The Jews were under the gentile yoke nearly 600 years before the Roman empire was established. Reformation came to the Christians delivering them from the yoke of Rome in the sixteenth century, but it was in the twentieth century that the Jews were released from the gentile bondage. Then why point to Rome since the other nations have been cruel to the same people?

But the pope will have to be the antichrist, many will say. Why? Do we have a direct Biblical quotation that says so? May I ask, why could it not just as well be Emperor Hirohito of Japan? The emperor is believed to have descended from the sun goddess, and Japan has been ruled by the emperors since 660 B.C. The pope rules the Catholic; Emperor Hirohito rules millions of the Shinto religion.

None of the religions that have ruled the Jews fit into the Jewish way of religion, which is strictly Judaism. The Jews do not accept the Lord Jesus Christ as a member of the Godhead; however, the Catholic recognizes all three, the Father, the Son, and the Holy Ghost. It is true that they put great emphasis on Mary the mother of Jesus, but the antichrist will oppose all that is called God. May I ask again, how do we weave Catholicism above all other religions into this antichrist sphere?

These statements are based on facts and not merely theories. It is well established that politics hold the limelight throughout the world. It is not religions that are shaping the destiny of the world, but politics are calling for a peace conference and demanding a high level summit meeting. When THEY begin to say peace and safety, sudden destruction or the revelation of the antichrist will come upon all the world.

The antichrist kingdom will be shaped in a world of knowledge, and in the atomic-space age. He will not emerge from some ancient

traditional religion or ruling regime. It is wise to receive the words of Daniel; without his prophecy we would know very little about the antichrist. Daniel says that "his power shall be mighty." It is true that the Catholic Church is mighty. But read further: "not by his own power." He will emerge from a power of political unity of ten kingdoms. "He shall destroy the mighty and the holy people." Again he said, "He shall speak great words against the most high, and shall wear out the saints." Does this sound as if he has religion? Through his policy, he brings prosperity and will change laws and time. You may say that Catholicism destroyed the Christians, but so did Paul, thinking he was doing God a service.

When Germany was defeated, who received the laws into their hands? It was not the church. It is true that the Vatican was protected; likewise in Japan the emperor not only was protected but was given religious authority. The antichrist will not only rule over the Jews but will rebuild the Temple, and later take away the sacrifice they offer in the sanctuary, setting up his own image god (Daniel 9:27).

JESUS WAS born in a small city; He came from a small people. It is possible that the antichrist could emerge from a confederation of ten small nations. When a man has the Bible behind him in the words of prophecy, and the devil in him, he can emerge from almost any power of evil.

You may wonder how a political nation could gain power of the giant Catholic Church? By referring to history we receive the answer. Under the unification law of Italy passed in 1871, the papal property was seized by the new government. For the next sixty years the church was under the yoke, and not until 1929 was an agreement reached through Mussolini. The antichrist will not need sixty years; his regime will be completed within seven years. It will not necessarily take too much time in an atomic-space age to climax his evil work.

(To Be Continued)

A ROMAN-CATHOLIC PRESIDENT: HOW FREE FROM CHURCH CONTROL?

(Continued from page 5)

say that "Conscience should be our guide in every act." He then gives certain rules of conscience which have the effect of removing conscience from the area of private judgment and placing it under the control of the Roman Catholic Church. So a loyal Roman Catholic, even in the exercise of public responsibility, would "follow his conscience" in setting aside his personal judgment if the dictates of the Church were contrary to it. He has been taught that conscience must be in line with the position of the Church.

"Mental reservation" is another interesting area covered by Healy. In this discussion on pages 246-249 we are told there are two kinds of mental reservation—strict and broad. The strict mental reservation is a lie, and consequently is not allowed. Broad mental reservation limits the meaning and in effect hides something, but there is no lie involved in this.

The book offers this "moral guidance":

For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener because of his ignorance does not know that there is another meaning to the word that is employed.

The following examples are given:

If asked by a customs official, "Anything to declare?" I may answer, "No," even though I have several thousand dollars' worth of taxable articles. My answer means: "I have no dutiable goods that I wish to reveal for taxation. It may be that I actually have such goods on my person. I need not expose them to your view. It is your duty to discover them." In acting thus, however, one must, beware of scandal.

A priest, asked if Joseph Mouker committed a murder may (and must) answer, "I don't know," though Mouker has just confessed the murder to him. The circumstance of his priesthood colors his answer, so that it means, "I have no communicable knowledge on that subject." The same holds true for lawyers, doctors, nurses, and others who give answers bearing on knowledge acquired in the fulfillment of their duties. Even if the questioner does not know that he is addressing a priest (doctor, lawyer, etc.), the priest may answer as above, for the other's ignorance does not make this additional circumstance (namely, that of the priesthood) less real. It is actually there in spite of the fact that the other does not realize it, and it should be known.

If a suspicious husband asks his wife whether or not she had committed adultery, she may licitly answer, "No," even though she has actually sinned thus many times. Her answer really means: "No, I have committed no crime of adultery that I must reveal." The question is rightly aimed only at knowledge that is not secret, and so the wife may reply accordingly.¹⁰

At least three significant things are thus revealed:

1. A Catholic need not hold to an oath if a sinful action, i.e., contrary to canon law, comes up as a result of the oath but was unknown at the time the oath was taken. It may be rightly assumed that an oath to uphold the Constitution of the United States is subject to this same interpretation.

2. When Catholic leaders say that a Catholic President would have to obey his "conscience," they really mean conscience as they define it. Here again the Church is supreme.

3. A Catholic can literally lie, but excuse it on the basis of "broad mental reservation."

WHEN DUTY CONFLICTS

Perhaps a Roman Catholic President would rise above these teachings of his Church. Already the leading contender for the Democratic nomination, Senator John F. Kennedy of Massachusetts, has gone against the Catholic Church at some points. He has never attended a Catholic school, he has said that he opposes the appointment of an ambassador to the Vatican, and that he believes in the strict separation of church and state. But knowing the dangers, informed Americans cannot help but be alarmed when they consider the possibility of the pressure of excommunication applied to a public official who finds that his public duty conflicts with the law of his Church.

Since Senator Kennedy is the most prominent Catholic politician in the public eye, we should mention at least two incidents in which he has shown that he is affected by the dictates of his church. When Mr. Kennedy was a member of the House of Representatives, he was invited by Daniel Poling to speak at a banquet in connection with the fund-raising campaign for the Memorial Chapel honoring the four chaplains who went down with the *USS Dorchester* during World War II. One of these chaplains was a Jew, one a Catholic and two Protestants, one of whom was Dr. Poling's son.

Although he had agreed to speak and had prepared his speech, at the last minute he declined to appear on the advice of the late Denis Cardinal Dougherty of Philadelphia. Mr. Kennedy has lately tried to justify his actions, but the April issue of *Christian Herald* sets the record straight and makes it clear that he bowed to the authority of the Church. It seems unlikely that this discipline would be relaxed even if he were President.

On the birth control issue, Senator Kennedy has said that it would be "... a mistake for the U.S. to advocate the limiting of the population of another country." But, he added, if the question were presented to him in office as President, he would act in accordance with his oath of office.¹¹ (Knowing the Church's attitude toward oaths, this still leaves it a moot question.)

But the Rev. John R. Connery, professor of moral theology at West Baden College, speaking for Catholicism, says it would "clearly be wrong" for a Roman

¹⁰ Moral Guidance by Edwin F. Healy, Loyola University Press thirteenth printing 1958, pp. 347, 248.

¹¹ Newsweek, op. cit.

Catholic President to approve a bill giving birth control aid to foreign countries. This Jesuit moralist says that a Catholic President would have to veto such a bill or let it become law without his signature.¹²

The big question is: Would Mr. Kennedy or any other Catholic President do what he says he will do or would he yield to the pressure of the hierarchy in Rome when the chips are down?

In the light of the official position of the Catholic Church, the historical developments of the Roman Catholic Church's participation in politics, the present situations abroad, the statements of the Catholic press in America, the application of Catholic political action in America, and Mr. Kennedy's own actions in two exemplary cases, there is strong indication that no Catholic president would be as free as Mr. Kennedy claims he would be.

THE PROTESTANT ATTITUDE

What then should be the attitude of the individual Protestant? First of all, it must be an objective attitude. He must be careful that he does not let the consideration of these problems create bitterness in his heart for the individual Catholics he knows. He must not allow political issues to interfere with his Christian witness.

On the other hand, he must exercise the mature judgment of a responsible Christian citizen. In consideration of all the facts, including those we have related here, he is responsible to decide for himself what his political action should be. He must conscientiously vote his convictions rather than party affiliation, paternal heritage or personal prejudices. Whatever are these convictions, to fail to vote means in essence that he casts a vote negative to them.

In the matter of a Catholic candidate for President, he must weigh carefully—along with the other considerations—the limitations under which such a man would serve.

12 Ecumenical Press Service, Dec. 11, 1959.

OPERATION SIXTY-SIX MISSION NUMBER TWO (Continued from page 7)

was there, we had special meetings in Birmingham with large crowds and marked success. We rented a small school auditorium at first, and then a larger one as more people kept coming in. We closed on a Sunday with a rally; several car and bus loads had made the trip from as far as London, about 120 miles away. The offering received for the new church property was about \$1,600 in cash and pledges, based on the present rate of exchange. I think the floor offering was over \$300.

Brother Eri Swaby, our district

pastor in London, came in his car and took me back with him. We have five churches in London and all of them cooperated with us in a special meeting on Monday night at a Boy Scout Hall.

It was in London that I celebrated my sixty-sixth birthday. The church had reserved a room with bed and breakfast paid for and I was supposed to pay for my extra meals, including a birthday dinner. However, the manager's wife, a Roman Catholic lady, prepared me a wholesome meal, as well as several light lunches, and refused to accept any pay. When I left she came with tears in her eyes and asked me to pray for her. Too, she

The Protestant church must also face the question of its position on this important issue. Because it is so easy to get emotionally aroused on this subject, the church must be careful to maintain its equilibrium. We dare not get involved in politics in a way that would violate the very principles we are trying to protect. While the church is responsible for informing her people concerning such issues, she must not try to dictate what their political action should be. This must be left to the individual Christian, using the freedom that is his as a Protestant and an American.

The church does have a right, however, to exercise the freedoms granted her under the Constitution and, where these rights are endangered, to speak out. The Apostle Paul used the privileges of Roman citizenship to prevent the curtailment of his ministry. In line with this, the Protestant church can well insist upon the full freedoms under our Constitution, recognizing that in doing so she must also bear the responsibilities of freedom.

But the Protestant church has a greater responsibility than this. If the purpose of the Roman Catholic Church is to "Make America Catholic," our purpose should be not only to preserve the heritage that is ours, but to challenge America with a real and vital Christianity that will change lives and remake our nation.

If Protestants will arise to this spiritual challenge, they will do more to protect the rights of all Americans—Protestants, Catholics, Jews and the non-religious—than by any other course they can follow.

But this means that we must have a revitalized Protestant church. This means there must be revived Christians. For all of us this means the full surrender of our hearts and lives to the service of God.

—United Evangelical Action

Reprints of this article are available from "United Evangelical Action," Box 28, Wheaton, Illinois. Single copies, 10c, \$1.00 per dozen, \$7.50 per hundred.

gave me a nice gift for Sister Ingram.

While there in England several of our people testified to having heard me preach in Jamaica when they were just children and had decided to accept the Lord. Among the number were at least two preachers, including one of the London pastors. So one never knows what the result will be when he preaches or gives his testimony. Several new ones accepted the Lord there in England.

From there I went to Germany to visit with our son, Gerald, who is in the army and serving as Vice-President of Youth for Christ International in his military post. I

spent twelve days preaching to the soldiers at the Y.F.C.I. meetings and holding Pentecostal services in a special chapel set apart for our use by the military authorities. Then Gerald was given a fifteen-day furlough and we visited eleven countries of Europe, including the

Vatican State. The first leg of our journey took us back to England and Ireland, then across continental Europe to Rome. After our son returned to camp, I resumed my mission tour and visited most of the countries in free Europe and went over to North Africa.

For the First Time

A YOUTH BANQUET AT THE GENERAL ASSEMBLY!

Featured Speaker

JACK DANIEL

Administrative Vice-President of
Youth for Christ International
Wheaton, Illinois

O. W. Polen, National Director

A real highlight for youth at the General Assembly this year will be a **YOUTH BANQUET** for young people, ages 13-24 years (single).

This banquet will be held in the beautiful Empire Room and Balinese Room of the Claridge Hotel at 4:45 p.m. on Friday, August 19.

Between 500 and 1,000 young people are expected to attend. Space at this banquet may be had by reservation only. Reservations may be secured by writing the National Sunday School and Youth Department or your state director.

"Top" youth talent will be a feature of this youth affair.

The very special guest speaker will be **JACK DANIEL**, Administrative Vice-President of Youth for Christ International, Wheaton, Illinois.

Daniel is a recognized authority on youth work and has assisted in youth conventions and congresses on four continents. He has directed some of the largest interdenominational youth conferences in the United States, including his annual "Holiday Cluborama," which attracts nearly 1,000 teen-agers to a college campus each December.

Daniel was one of a select group of delegates to attend Youth for Christ's tenth World Congress in Madras, India, in January, 1959. He has also served as the Co-ordinator of Youth for Christ's Capital Teen Convention which attracted nearly 10,000 teen-agers to Washington, D. C., December 28-30, 1959.

His wide experience as a youth leader, pastor, and camp and conference director makes him much in demand as a speaker for churches, high schools and youth rallies.

Daniel is also recognized as one of the most popular writers on teen-age subjects. His book, *Teens Are Almost Human*, was a selection for the YFC Book Club and his articles appear regularly in *Youth for Christ Magazine* and other religious periodicals. He was also the director and emcee for Youth for Christ "Teen Time" radio program which has been aired in many localities.

YOUNG PEOPLE! YOU CAN'T AFFORD TO MISS THIS GREAT BANQUET. REQUEST YOUR RESERVATION N - O - W!



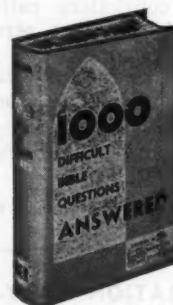
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YOU CAN WIN OTHERS

By Orville S. Walters, M.D.

A how-to book on personal evangelism, appropriate for either private or group study, including subjects for discussion. Its many sketches and verbal illustrations appeal to young and old alike.

With the skill of his profession, Dr. Walters gets at the heart of personal work—its motivation, and then presents a down-to-earth, step-by-step, practical outline of procedure. 35c



testimonies

God Heals Child ✓

ELOISE, Fla.—My 5-year-old daughter, Brenda, was very sick the week before Easter. At several different times her temperature would be 102 degrees to 104 degrees. I gave her aspirin, and a number of times she asked me to pray for her.

On Thursday nights we have Y.P.E. Before service started, I told our pastor, Rev. D. B. Price, I wanted prayer for Brenda at the close of the service. Her tonsils were swollen badly, though her fever was cooled. The church prayed for her, and Jesus did the healing. Praise His wonderful name!

I thank God for our pastor, his very sweet wife, and the church here at Eloise. Pray for us that we will continue to work till Jesus comes or calls us home.

—Mrs. Alice Bruce

God Answers Prayer ✓

FT. MILL, S.C.—My son had been drunk for about six weeks. Nothing we said or did helped him. I prayed for him and, thank God, in a couple of days, he gave his heart to God and has been attending church ever since. We praise God for His blessing and for answering prayer.

—Mrs. J. H. Perry

God Has Done What No Man Can Do ✓

GRANDVIEW, Wash.—I want to praise and thank God for His wonderful healing power. A little more than eight years ago, I became allergic to soap. I could not use any kind of bar soap, liquid soap, or washing powders. Every time I came in contact with any of it, I would break out in clear blisters and they would weep all the time. It would always start breaking out on my hands first and then it would spread up my arms, then to my face, neck, and at one time, on to

my waist. I had to lie flat on my back with my arms up, as I could not bear to have them touch the bed. I went to a specialist, and he said there was no cure for it; he said they could experiment on me and keep the infection down until it ran its course, but if I ever touched soap, I would break out again. For all that time we could not keep soap in the house for fear I would get hold of it and break out. All of my family had to use a soap substitute.

But praise God, on Sunday night, March 27, 1960, as we were at church and the Spirit of God came down in our service, the Lord impressed my husband to have me come forth and they would pray for me, and I would be healed. I was anointed and prayed for and, thank God, He touched and healed my body. Since then, I have been using soap powder, liquid soap, and bar soap. God has done what no man could do. Jesus Christ is the same yesterday, today, and forever.

—Mrs. Mitchell Culp

The Lord Still Heals ✓

CERES, Calif.—God's healing power is real. I want to praise God for His healing power. On April 10, 1960, the Lord healed my back, which I had been unable to bend for 3 years.

While Brother McGarety was taking prayer requests, I felt the Spirit moving. The Lord's hand was on my back. The Spirit told me to step out in the aisle. I could touch my toes. I praise God for His wonderful healing. The Lord made my back as good as new. Praise the Lord for evermore. He is so wonderful. Continue to pray for me.

—Orvil Smith

Praises God for Health ✓

PLANT CITY, Fla.—I was a diabetic for 5 years and the Lord healed me. I was taking medicine 3 to 5 times a day and I could eat very little. My muscles hurt con-

stantly. But thank God, I do not take any medicine now and I can eat anything I want.

I am so happy to know that I am serving a God who takes care of this old body as well as the soul. He made us, and He can surely heal us. Praise the Lord. I am happy in the Lord. I have had the Holy Ghost 39 years and am a member of the Church of God.

—Rosa Lee Tindle

God Heals Many Times ✓

CROPWELL, Ala.—When my last son was two days old, I had gallbladder trouble and kidney stones. In addition to being anemic, in a few days I took pneumonia. Three doctors told my family I could not get well, but God healed me. Six years ago I had another attack. I was carried to the hospital, and again I took pneumonia. I was unconscious and my temperature was 108. My son called Rev. W. W. Ball at the prayer conference in Atlanta and asked him to pray and get others to pray for me. All the church folks were praying, and God healed me. I woke up without a pain, just weak. The doctor came in and talked to me. He said he could not understand it, but my lungs had cleared up completely. I did not even have a cough. I really appreciate Brother and Sister J. C. Hale, and all the other good folks who prayed for me.

Several months ago, Brother J. H. Hammonds prayed for me, and God healed me of asthma. This is just a few of the times God has healed me.

—Mrs. Leola Lee

Praises God for Healing Baby ✓

HOMERVILLE, Ga.—I want to thank God for healing my baby. He is a little over six months old and the Lord has blessed him. He seems to have had a cold all his life but I know the Lord has touched his body and I know He is going to heal him completely. I thank God also for hearing and answering prayer and for helping us to do His will.

Please pray for my family.

—Mrs. W. H. Warren

Praises God for Saving Her Father ✓

ONEONTA, Ala. I thank the Lord for saving my father's soul and touching his body. I realize this was not an answer to my prayers alone, for others prayed for him also.

Pray for me that I will always live for the Lord and do His will.

—Mrs. Thelma Shelton



reports

FOREIGN MISSIONS TRIUMPH IN THE DAKOTAS

Missions monies for this year sent through the state office from North and South Dakota for the state convention which convened in Minot, North Dakota, June 27 through July 4 broke all records. Even though the membership is less than 800, these members gave over \$9,000 for foreign missions. This is considerably more than \$10 per member. If the 162,000 members in the Church of God in America would equal that, the total would be more than \$1,800,000. These Dakota people are to be complimented highly for this, plus the thousands of dollars they have given to home missions, Pioneers for Christ, quotas, camp expense, college offerings, and other causes too numerous to mention. I am more than proud to be their state overseer.

Yours for a forward march for God and His Church all over the world, Paul H. Walker, Overseer.

In Answer to a Call From God

In 1936, a tent revival was being conducted by the Rev. H. H. Hungate and the Rev. Charlie Blankinship in the little town of Pineville, W. Va. It was in that revival that God gloriously saved, healed and called me to the ministry.

The first three years after I came into the Church of God, I preached as an evangelist, sometimes in churches, sometimes in brush arbors and open fields beside the road. During those years there was very little support for the evangelist, and often I received as little as two dollars a month. My clothes were so threadbare and my shoes so worn that I was ashamed to appear in public. God gave me the rich reward of seeing

many souls saved, many of whom are still saved and are loyal members of the Church of God today; some are licensed and ordained ministers in the Church of God.

For the past twenty-one consecutive years I have served as pastor, district overseer and state board member in the church.

For years I have felt that one of the great needs of our church was for more dedicated evangelists. As pastor I have experienced the difficulty of securing an evangelist at the time when one was needed. Out of that feeling has come to me a conviction, and from that conviction I have been deeply impressed by the Spirit of God to resign as pastor of the wonderful church at Huntington, W. Va., and go into the evangelistic work. I talked this matter over at length with Brother Ralph Williams, the highly esteemed and greatly loved Overseer of W. Va., and he has graciously consented to release me in order that I might answer my call from God.

I will be ready to go into the evangelistic work immediately after the General Assembly. Those desiring to contact me may do so by writing me at 809 E. Chelsea, Tampa 3, Florida, or the Florida State Office.

—C. R. Callahan
Pastor, Huntington, W. Va.

NOTE: Pastor resigns prominent West Virginia Church to enter full-time evangelistic ministry.

On several occasions when we would meet in recent months, Brother Callahan has talked to me concerning the need of the church for additional full-time evangelists. This need and this call to his heart became so strong until finally one day he approached me, as the state overseer, and requested that I release him from his pastoral duties at the General Assembly in order that he might answer this call from God.

During the past 21 years of his life, Brother Callahan has served with distinction and success in some of the leading churches in

several states. At present he is serving as pastor of the Church of God at Huntington, West Virginia, which is one of the leading churches in this state. His ministry there has been well received, and God has blessed his efforts with great success. The congregation does not want to see him go. The fellowship and unity of the church under his leadership have been excellent, and if he had not chosen to enter this new field of labor, he most certainly would have continued the good work as pastor of the Huntington Church.

I am happy to recommend his ministry to anyone desiring his services. Brother Callahan is an outstanding Biblical preacher with years of pastoral experience. He will be able to present the gospel in a way that will help the church in all of its endeavors.

—Ralph E. Williams
Overseer of West Virginia

God Blesses Church Spiritually and Financially

DONALSONVILLE, Ga.—We want to praise the Lord for the way He has blessed since we have been at the Omega Church. The Lord is blessing both spiritually and financially. There have been 20 new members added to the church. The church and 3 rooms of the parsonage have been painted. The porches and windows have been repaired. There have been an electric stove bought for the parsonage, and an electric water pump installed.

Pray that God will continue to bless the church here.

—Joe M. Cleghorn, pastor

Kentucky Prayer Conference

February 22, 1960, was a red letter day as far as the ministers of Kentucky were concerned. This was the date the annual Kentucky Prayer Conference began.

Many traveled long distances to arrive early for the first service which was the dedication of our new state office building in Lexington located on our lovely campground. To everyone's surprise, there were about 75 in attendance for this service. This number possibly would have doubled had there not been a six-to-ten-inch snow over most of the state. The laying of the cornerstone was quite impressive. A history of the Church of God in Kentucky along with the names of persons present were placed behind the cornerstone. Coffee and

doughnuts were served by our state officials. Everyone was made to feel the building belonged to God.

The prayer conference opened officially in Somerset, Kentucky, at our church there Monday night at 7:00 p.m. The Holy Ghost began to move in the first song. This confirmed the belief that really the conference began in the hearts and minds of Christians throughout Kentucky before this official opening. Each minister who had part in this great conference seemed to be at his best. For anyone to choose the most outstanding service would be impossible.

Brother L. H. Aultman, Executive Missions Secretary, blessed our souls with two outstanding sermons. The last one was "A Creed for Dangerous Living." This led all the ministers to the altar to rededicate their lives and resolve to do greater service for our Lord. Also Brother A. L. Roberts, president of Pathway Mutual Insurance Company of Tampa, Florida, led us to higher heights by an outstanding sermon, "Helping Christ in the Miracle."

There were several out-of-state visitors, W. C. Byrd, Overseer of Tennessee; Rev. Otis McCoy from the Tennessee Music and Printing Company of Cleveland, Tennessee; Rev. E. R. Adams and others from Tennessee, Rev. B. E. Ellis, Overseer of South Carolina, brought with him Rev. Landreth and Rev. Alford, two ministers who are pastoring in his state. Brother Ellis preached the closing message and it was wonderful.

A couple of testimonies that were the sentiment of the entire ministry of Kentucky came from Rev. Harry R. Henderson and Rev. William E. Holcombe, ministers of the state. Rev. Henderson said, "I had a real burden for my church and felt I could not attend this prayer conference. However, after arriving in Somerset and having my soul stirred by men anointed by God, I felt that I was able to make the greatest consecration since I have been in the ministry. The 1960 Prayer Conference was wonderful, wonderful, wonderful!" Rev. Holcombe testified, "Out of the past 7 years that I have had the privilege of attending the Kentucky Prayer Conference, this is the most outstanding. This prayer conference supersedes any previous one to my knowledge."

On Tuesday night, Rev. H. D. Williams, Assistant General Overseer, preached one of the most inspiring sermons I have ever heard entitled, "Confirming the Gospel." The Holy Ghost was prevalent and Mrs. Lela Newell, a school teacher who was prepared for surgery on February 26, was instantly healed. Rev. E. H. McFarland, pastor of Frankfort, testified of a growth's being removed from his hand

through the power of God during the last prayer conference in Catlettsburg.

I am sure the ministry as a whole appreciates the untiring efforts of our State Overseer, Rev. T. A. Perkins, to make this prayer conference the best of any yet. Through his guidance we were stirred to a deeper dedication and consecration, which was the purpose of the meeting.

We all left with a burning in our souls to do more for the Lord. A warm spot remains in our hearts for everyone and especially for Rev. Carl Cox, pastor of the Somerset Church of God, where the prayer conference was held. Also we appreciate his fine people who did everything possible to make our stay comfortable. Let me say "Thank You" for the fine hospitality shown and we look forward to a time that the prayer conference can be held again in this lovely church. —W. G. Beavers, reporter

Tifton, Georgia, District ✓ Youth Fellowship Banquet

TIFTON, Ga.—The devil, posing as an innocent means of entertainment, is privately seeking to court Christian teen-agers and to bring them under his dominion and control. You might be prompted to ask the question, "Do you consider this scheme of Satan as successful?" In answer to this question, I ask you only to look at our churches. Where are our teen-agers? We have many young people who are standing for God and right, but hundreds of others have been tricked and trapped by the artificial glamor of seemingly harmless amusements. This tragic truth was the driving force behind the "Tifton District Teen Treat," "Teen 'Our Faith' Conference," and the "Tifton District Youth Fellowship Banquet."

Provide our youth with the truth, provide our youth with social activities, and provide our youth with affection and attention are the words inscribed on the service banner held aloft by the pastors and youth workers on the Tifton District.

Our latest social activity was the "Youth Fellowship Banquet" held at the big Alpine Restaurant in Tifton. Teen-agers met on this night with a gleam in their eyes and a smile on their faces to enjoy an evening designed especially for their entertainment. And that is exactly what they did. Laughing, making new friends, and purposing in their hearts always to serve God were elements that characterized this special event.

The banquet activities included

two monologues: "The Green Squash" by Frankie Jean Lawson and "A Letter to Mable" by Ruby Nell Livingston. Margaret Pitts presented a very inspiring chalk talk. Roy Horton, pastor at Union Grove, delivered the youth spiritual challenge. The teen-agers enjoyed the evening immensely.

—Floyd D. Carey, Jr.
District Youth Director

Pioneers for Christ Bless ✓ Church

FLINT, Mich.—On April 6, 7, and 8, the Church of God Tabernacle in Flint, Michigan, was visited by one of the most wonderful groups of young people we have ever been privileged to have with us. It was the Pioneers for Christ Club from our Lee College and sponsored by Miss Peggy Humphrey.

Their consecration, love, and submission to each other, together with their compassion for souls, knowledge of the Scriptures and organization made their labors in Flint more rewarding than words can tell.

Several of our young people, received great inspiration by canvassing with these students. One of the greatest benefits was their realization of the need of learning the Scriptures more than ever before. Some of our Sunday School teachers are working to train them for personal soul-winning.

Many souls were saved during the 2 days of canvassing, and the follow-up which we are endeavoring to do is proving that the group's efforts were a great blessing.

It is impossible to put into words the benefits we feel our church received from this visit. The interest, vision, and desire for Scripture learning was worth all their labors.

Acts 1:8 says, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be WITNESSES unto me." This command came from Jesus Himself, and I wonder if we haven't done far too little of it.

We feel that any church is most fortunate to secure the services of the Pioneers for Christ Club. Having been in the church for nearly 30 years, we feel that this is the best thing that ever came to West Flint.

Again we say, "Thank you, Pioneers for Christ, and may the Lord greatly bless your ministry."

—Pauline (Zimmerman) Mathis,
reporter

When we feel like quitting God's work, let's always keep on another day—and then another.—THE CHRISTIAN PARENT, Glen Ellyn, Illinois

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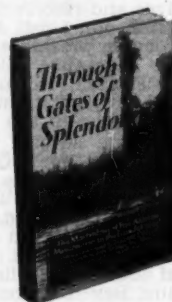
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